A DISCOVERY

Of some part of the War between the Kingdom of the

LAMB,

And the Kingdom of

ANTI-CHRIST:

Held forth in this account, of several *Disputes* and *Queries*, between a Minister of Christ (really so) and one that hath the name of a Minister, but is proved to be a Minister, and Member of Anti-christ by evident Testimonies.

And is a short account of the *Contentiousnesse*, *Ignorance*, *Envy*, and the fruits of *Darknesse*, brought forth by *Fowler*, a professed Minister in *Reading*.

And here also may (in some measure) the difference between Christ, and Anti-christ, and their Weapons; and also the Fruits and [illegible] of them are made manifest.

By one that makes war in Righteousnesse, with the sword of the Spirit against Anti-christ, and all the parts of his Kingdom: Edw. Burrough.

LONDON,
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To the Reader.

Friend,

THe chief occasion of this being sent abroad to publique view, is to the People of Reading most particularly; but yet more general unto all, and though that it be chiefly unto a particular place, and against a particular person, to witt Christopher Fowler, one that hath the name of a Minister of Christ in Reading, whose Folly, and Weaknesse, and Ignorance, is herein discovered; yet it hath partly relation to the whole Ministry of the Nation, and all men that do not shutt their eyes may see, and behold something of that great opposition that is at this day between the Kingdom of Christ, and the Kindgdome of Antichrist, and I have no other end in publishing of this, but for the satisfaction of them that desires it, and for the general good of all; and if Christopher Fowler shall see himself justly reproved, and repent, it may prove good to him also, and I am not a man of strife, for if he and his brethren had not first challenged us to disputes, I had not had this occasion thus to proceed now, and in what I have done I referr it to the just witnesse of God, in the honest People of Redding, and to all else where.

E. B.

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FROM THE
ANDREW PRESTON PEABODY
FUND
February 6, 1937

A discovery of some part of the Warr between the Kingdom of Anti-Christ *and the Kingdom of the* Lamb, *&c.*

FOrasmuch as great hath been the debate for these diverse years of late, between the Lamb and his followers, and Antichrist and his followers, and the one of them hath been opposing the other in their owne Power and Authority; and great is the debate at this day between these two Kingdomes; which is endeavouring the overthrow one of the other, and all the strength and power of Antichrist is put forth in defence of his kingdome, by Persecution, Injustice, false Imprisonments, Beatings and Whipings, and Spoyling of goods and Persons, and Railings, Accusings, Slandrings Reproachings: by these wayes and proceedings doth Antichrist strive at this day, for the upholding and maintaining his owne Cause and Kingdome, and by this means and these weapons mentioned, doth he seek to defend himself, his Church and Ministry, and Ordinances; these are his Weapons and Armour, by which he Opposes and fights against the Lamb and his followers, whom the Lord hath raised up for this end, and they have within these few years, more then ever for many Generations, made an invasion and inroad, upon Antichrist his Kingdome, and Government, and the great City *Babylon*, and the Seige is raised that hath long been laid against the Holy Seed; and the great City *Babylon* is taken, her Walls are scaled and her Gates broken, and her strength defeated, and her Merchants spoyled of their goodly Treasure; for the day of the Lord is come, and the Holy Seed is he leading out of the spiritual *Sodom* and *Egypt*; and Mistery *Babylon* the Great, hath God remembred for her Iniquities, and Her cruelties, and Mercilesnes, and all Her Abominations will God avenge upon Her Head; and this doth come to passe, and not by the multitude of an host

of men, nor yet by Humaine Polliey and Wiſdom, nor yet by Carnal Weapons, not by Goales, nor Priſons, nor Perſecutions, theſe are not the Lambs Weapons, but theſe are Antichriſts and the Dragons Armour and Weapons, which he makes warr by, againſt the Lamb and his followers, even at this day in every Nation: But the Lambs Weapons are Truth, Patience, long Suffering, meekneſſe, and downe-right Sincerity of Heart and Tongue; and by theſe things ſhall Antichriſt be Slaine, and theſe Weapons ſhall Conquer his Kingdom, Love ſhall overcome Hatred, Meekneſſe ſhall overcome Wrath; Truth ſhall overcome Deceit and Falſehood, and God ſhall overcome the Divel.

But more particularly: great hath been the Oppoſition and Debate made one againſt the other; and the Battel between Chriſt, and Antichriſt, hath principally been held forth between the Miniſters of the Church of *England* on Antichriſts parte; and the People called Quakers on the other part: no man in the Nation can be Ignorant how the controverſy hath depended betwixt theſe two, and what weapons they have uſed the one againſt the other, and alſo it is in part known the ſucceſſe of them both, and how the one of them (to witt) the Miniſters (ſo called) have had on their part the ſtrength of Men, the Magiſtrates power, the rude Multitude, and Humane Craft, and the Serpents Policy, not any of theſe things have been wanting to them; but yet a little ſeed hath ſprung up in the Nation on the other part unexſpected by many, which hath had ſincerity and truth in it, and the Lord hath been with it, and he hath bleſſed it, though but little and very ſmall in its beginning, yet it is proſpered into a kingdome, for Gods Might and his Authority dwelleth in it, before whom all Nations of the Earth muſt Feare and Tremble.

But yet more particularly my preſent occaſion of demonſtrating theſe things are as followeth: and the engagement that lyes upon me hereunto, is not out of any perſonal enmity that I have againſt any, but my intent is for the diſcovery of the Truth, that men may imbrace it, and for the laying open the deceits of Antichriſt and his King-

dome,

dome, that men may come out of *Babylon*, and may not partake of Her Sinns, nor of Her Plagues; and this matter now in hand cheifly concernes the People of the Town of *Reading* for their Satisfaction, concerning the Wayes, Practices, Doctrines, and Proceedings, of *Christopher Fowler* one of their Ministers: with whom I have been joyned in opposition two severall times in dispute with him, and the third time was appoynted for our meeting upon discourse as hereafter is related, but he not appearing at the time and place according to appoinement; and he notwithstanding yet continues in opposition too, and reproachings of the Truth of the Gospel, which I professe and contend for; therefore upon this account do I thus engage with him, and not for Contention sake, but for the open vindication of Truth and Righteousnesse, and sound Faith and Doctrine, held forth by us, and opposed and gain-said by him.

The first opposition that fell out between him and me, was at a meeting challenged by himself, in that Town about the ninth Month in the year, 1657. and I shall at present forbeare his detestable and abominable practices and speeches against me and the Truth, at that Meeting, for indeed the remembrance of it is much passed from me, but many in that Town may well remember to this day, how he howted and clapped his hands in the Pulpit, as if he had been Hunting on a Mountaine, and also his ungodly speeches, and revilings towards me, as calling me dogg and vilain, and such like names, and when some of his owne people reproved him for such words, he said the worst words he had in his mouth was to good for me, and indeed such was his carriages, and words towards me, at that time, farr off civility and not like a sober *Heathen*, much lesse like a Christian or Minister of Christ, and here followes what was written to him and to the Major, and whole Town, and sent the next morning after the dispute: which is some account of that dayes proceeding, and finding a copy of it by me; I thought meet here to insert it.

Frinds,

Friends, Rulers, Prieſts, and People of Reading.

A Few words to cleare my Conſcience to you all in the ſight of God, I ſend among you occaſioned by this dayes meeting; ye people be aſhamed of your Prieſts, and ye Prieſts be yee aſhamed of your People, and all of you together, cover your lips and hide your faces, and be aſhamed of your Profeſſion in Religion: or to make mention of the name of the Lord in that nature in which you ſtand; whoſe lightneſſe, and fooliſhneſſe, and rudeneſſe, and wickedneſſe, exceeds ſome others; yea, many with whom I have had to do in diſputes, you excel in unreaſonableneſſe in words and Behaviour, manifeſting your ſelves ſome of you not to be civil men, much leſſe Chriſtians; and this very day much of your vanity, brutiſhneſſe, and uncivility, appeared to your ſhame, in the ſight of all juſt and ſober men and to your condemnation, in the ſight of God; who takes notice of your wickedneſs and unſeemely behaviour: which you may call to mind and remember, that you may repent of your ungodly words and cruel ſpeeches, and rude brutiſh geſtures, which appeared in you without any feare of God, to your ſhame be it ſpoken; and like Prieſts like People, all out of the way, in folly and vanity, erring through lightneſſe and wantonneſſe, not knowing the Scriptures nor the Power of God, but perverters of the one, and deſpiſers of the other; the ſin of the Prieſt will be charged upon the People, becauſe you love to have thoſe things ſo, and uphold him in his wickedneſſe, and the ſin of the people will be charged upon the Prieſts, who through lyes and lightneſſe cauſes you to erre, and profits them not at all; but is a blind leader of yee blind people, till both fall into the ditch together, who cloſes your eyes that you may not ſee, and ſhutts your eares leaſt you ſhould heare, and hardens your hearts that you may not underſtand; and your deſtruction is of your ſelves, and your blood is upon your

own

ewn heads, who ſcorns to be reproved, and deſpiſeth the way of the Lord, and will not receive his Truth in the Love of it, that you may be ſaved; but is a blind willful, and ſtifenecked people, ſome of you who hath hearts and cannot underſtand: Is theſe the fruits of your long Profeſſion, Railing, Mocking, Scorning, Laughing, Hooting, Fooliſh and Vain Words, Nicknaming, and Reproaching? theſe things abounds openly among you to your ſhame, eſpecially at ſuch a time, when Meekneſſe, and Soberneſſe, and Moderation, had much better become you, to have been brought forth by you; Your Prieſts, exceeding the reſt in vileneſſe, and ſome of your Rulers hardly being clear: remember your work, and call to mind your words, and wayes, and let ſhame cover your heads, from the higheſt to the loweſt of you; and thou proud wild, reproachful profeſſed Miniſter, ceaſe thy vain preſumptious boaſtings againſt the Innocent, and now when thou puts off thy armor, if thou haſt gotten a victory glory, or rather hide thy face for ſhame, & ſtop thy mouth in the duſt, whoſe lightneſs, & wildneſſe, hath ſuper-abounded ſome of thy fellows, who may be aſhamed of thee in thy words and behaviour, whereby thou art ſufficiently proved, to be one that was never ſent of God, if we had no other teſtimony: Thy proud preſumptious boaſt againſt the Quakers, was with ſoberneſſe and in the feare of the Lord anſwered, to thy ſhame in the ſight of all ſuch, whoſe hearts are not altogether hardned and given up to believe Lies; and to do Wickedneſſe, that they may be damned that believe not the Truth: and firſt, as to the manner of the diſpute on his part, was his Railing, Envious, Reproachful, unſavory filthy words, of God or of the Devil? with much impudency many times uttered in the diſcourſe; as Villain, Sirrah, Wretch, Blaſphemer, Rogue, and ſuch like lying words of Bitterneſſe, more like the words of a brawling Drunkard then for a Miniſter of Chriſt, and was his hooting, laughing, and clapping his hands, and rude and unſeemly geſtures, and behaviour, of God, or of the Devil? more like in appearance to a Stage player,

then.

then to a Minister of Christ; to his shame I mention it, consider and answer these things, and let that of God in your Consciences Judge, to which I stand to be approved in meekness, and he to be reproved and condemned in his filthiness and brutishness, in the sight of God; may not you who owned him in that discourse, be ashamed of him in these his words and actions, which appeared? who boastingly gave a Challenge to dispute of the things of God, and then to manage it in rudeness and wildness, without any feare of God, in lying and slandring; and at the end when things came to the head for tryal, to run away and not to stand to the end, though several times he was charged to it; I appeale for Answer to the light of Christ in all your Consciences, not like a Minister of Christ in any measure he appeared; But as one that knows not the living God, nor his Law, and fear, nor Judgements; and an unfit fellow upon tryal I found him, to dispute the Pretious things of God, and through some Nations I have hardly mett with a worse, which caused me to be the more silent then otherwise I would, for I choosed rather to be accounted a fool by silence, then to offend the Just Law of God, by giving holy things to doggs, or casting pearls before Swine, in which nature he and some of you appeared, who Falsly Slandered the Innocent with the name of Jesuite and such like, crying away with him, with bitter and cruel words and gestures, pushing with your hands and crying a prison were the fitest, or such like, even like unto your fore-Fathers the *Pharisees*, who persecuted Christ under the account of themselves being righteous, and he a blasphemer, and they laid snares for him to entrap him in his words as you did; who when I would not answer according to your provoking, that you might ensnare me, would hardly suffer me to answere any thing, to clear and defend to the Truth, against the boast of the Wicked; but by Hooting, and Laughing, and Clapping of Hands, and Foolish Jestings, and unreasonable Rudeness, prevented me from speaking, and them that would have heard from hearing, as much as you could, even as

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brute beasts of Heathens, and not like civil people, much less like godly Christians, nor like such as would or could soberly debate the Truth of God by disputation, and truly may I say I fought with beasts at Ephesus, after the manner of men, but all was to make your selves and your pretended Minister manifest, and all could not be so blind, but might understand his wayes and words, not to be guided by the Spirit of God, but by the spirit of the Devil, who is the Father of lies, Words and Confusion, as was brought forth by him in the meeting, in many uncivil actions, and reproachful words of envy. And also as to the matter of disputes on his part managed, was but a vain contention boastingly stood without the fear of the Lord, in a proud presumptious spirit, and a snare laid in the mid'st of his questions, and arguments to entrap the Just, but in vain was the snare laid in the sight of the Bird, and I chose rather to appear a fool to your wisdom, then to be made a prey upon by you, and caught in your deep laid snare, for we are warned to be as wise as serpents, and deeply did he and some of you fall into the snare of Confusion, vain Wickedness, and False Doctrine, as would have been laid open if he had durst to have said, or you to have heard. The Principal Question was, whether the Scriptures are the Word of God? which he affirmed, but could not prove by plain Scripture, unto which much might have been answered, and said, if patience, or any moderation, had ruled over your despiteful spirits, but because I could not, (to satisfy your wills, and to fulfil your purpose) answere, yea or nay, and thereby make my self a transgressor; Therefore, hardly would you suffer me to say any thing, in any manner of arguing, but by wicked cunning endeavoured to stop my mouth; My answer was, and is, the Scriptures, (the writings) which are one, are but a declaration and witnesse of the word of God; which word was in the beginning, and endures for ever; as John and Peter testifies; and the Scriptures (which are writings) were not in the begining, but began to be written by Moses many hundred years after the begining; Therefore,

the Scriptures, which were not in the begining, are not the Word of God, which Word was in the begining; further the Scripture saith, the Worlds were made and framed by the Word of God, but the Scriptures made not the Worlds, therefore the Scriptures are not the Word of God, which as the Scripture it self saith, made the Worlds, many such like witnesses might be alledged from the Scriptures, to prove the Scriptures are not the the Word God, but a Declaration of the Word of God, which cannot endure for ever; then he said he would prove the Scriptures should endure for ever, but could not bring any plaine Scriptures as I demanded of him to prove the assertion; but went about in Logick to prove it, and could prove no more then that the truth written of in the Scripture should endure for ever, which thing I never did, or shall deny, and so needed not to be contended against by any sober men, but unreasonable men, who have not faith will say any thing for advantage to themselves, and disadvantage to the Truth, which they are set to oppose: and he instanced, and said, it is written, Christ is God blessed for ever, and thou shalt love the Lord thy God with all thy heart, and said this should endure for ever: to which I answered, that which is written of only shall endure for ever, but the Scripture and writings should not endure for ever, and further instanced God was written and was Scripture, and should not endure for ever, though God should endure for ever; and he could not be written nor contained in a book; and through your vanity in scorning and hooting, and unreasonableneſſe, according to your own purpose, least your deceiver should be made manifest, you prevented me, and would not suffer me further to speak, in what much more I had to say in this particular: & I observed that in all the questions and arguments, against me was hatched secretly a snare to entrapp me into suffering, and to this purpose some of you said wickedly; I would presently dispute my self into prison: and further he instanced, Thou shalt honor thy Father and thy Mother, it is so written, and said he, this is a command of God, and the Word

of

of God, and shall endure for ever, with presumptuous boasts, and scornful invented terms not beseeming any man, much lesse a Minister; he could prove this to be the Word of God against all the Quakers in the world, and and against all the Fiends in Hell, and against all the Jesuits at *Rome*, or filthy words to this purpose, and much I desired moderation from you, with dilligence to heare my defence, & thereupon many times desired the *Mayor*, who was present to command silence, but I could hardly obtain any from you, you were so generally rude & rash, & unreasonable, and to him I replyed, that to honor father and Mother in the Lord, was a command of God, and was the Word of God, and should endure for ever, but *Lukes* writings (the Scripture) were but a Declaration of this Command, and not the Command it self, nor the Word of God, and would perish, and not endure for ever, and bid you read *Luke* 1. 1. There *Luke* calls his writings, which are Scriptures, a Declaration, and much more might I have spoken to this thing, if I had been yoaked against a reasonable man, or if the Auditors had been but civil, but you could not endure to heat, but said I subtilly insinuated into their people, and thereupon several times some of you spake to the *Mayor* to dismisse the people, I thinke least your hirelings should be discovered, and your wickednesse reproved; and thus the thing came nere an end, he not being able to prove by any Scripture, or right argument, the Scripture to be the Word of God, which shall endure for ever, but must, if his and your eye ever be opened, confesse to what I held forth, that only that which is written of in the Scripture, or which the Scripture declares of, shall endure for ever to be the Word of God, and not the Scripture or writings; then presumptuously he said, prove him if I could, to be a False Prophet: to which I answered, (and desired much your moderation, but could not obtaine it, as though you had set your selves to be rude and vain) to prove a False Prophet was either by conversation, or doctrine, or both, and by his fruits he was known; to preach for hire, and to di-

divine for money is fruits and signes of a False Prophet, as the Scripture testified, which should be my rule to try him by, if he durst stand to it, and they that preached for hire were False Prophets, and he preached for hire, and therefore was a False Prophet according to the Scripture rule; then he said he preached not for hire, yet he had hire for preaching, a poor shift to cover the devils deceipts, but it will not hide his shame, and it was proved that he preached for hire to all; but such who stopped their ears, and it was manifested in his face that he sued some at the law which would not pay him tithes, and then I asked him to give any examples from the Ministers of Christ where ever they took tithes, or sued men at the the law who would not pay them wages, but to this he gave no answer at all, and thereby he was proved to be a False Prophet, and a deceiver, and much more might have been said as to this, to prove him and his generation to be false Prophets, as may be done at any time, but such was the unreasonableness at this passage, that you were nigh to lay violent hands upon me some of you, and least your deceiver should be made manifest, you would not suffer me to speake what I had to say, but cryed away with me; and tell me any of you when he preached any year or time, at this town when he had no hire, and therefore he is a hireling because he preacheth not without it, but for it, and so is a False Prophet, and he being, I judge, sorely afraid least he should be discovered, went out of his pulpit door two or three times, till I called him back again, and charged him so stay if he was a man, and I would prove him to be a preacher of false doctrine, who in my hearing said, the Scripture was the foundation of foundations, but when he heard this he rann away and fled like a hireling, and would not stay and I was and am ready in the presence of God & any sober men, to prove this to be false doctrine, & of the devil, and him to be no Minister of Christ; who holds it forth. And all you sober minded men may be ashamed of him, who managed his work with so much wickedness and impudency, while he stood, and when it came

to the very tryal then he runn away, and would not ſtand though I desired him, hereby did his guilt appear in flying the tryal, and this is the ſubſtance of the buſineſs, though not every particular word; and I have gathered it up to ſend you and him, that when you ſee it, and conſider, and read what you have done, you may be aſhamed of him, and of your own unreaſonableneſſe; and further he is already proved, and may be moſt largely hereafter, to be one that God never ſent, both by converſation and doctrine, and no Miniſter of Jeſus Chriſt; and not onely in the houſe, but when we were come forth, ſuch was your violence to the ſtopping of us, when we were paſſing, and had not the Mayor prevented it, our ſuffering from ſome of you had been more than it was: let the feare of the Lord ſtrike you, and let his light ſearch wicked and ungodly hearts, and repent of your doings, and ceaſe to do evil, and turn from your deceiver, if you love your own ſouls; and learn the way of righteouſneſſe and Peace, which you have not yet known; for in the broad way you are, and the end of it will be unto your everlaſting deſtruction; and to you this is a warning, and a viſitation from the Lord, by a lover of your ſouls who is true, though by you called and counted a deceiver, and this in love to your ſouls is ſent unto you.

E. B.

Here alſo followes certain Queries to Chriſtopher Fowler, *the ſame time, to which he never yet could give any ſober Anſwer, therefore I here Inſert them, that he may yet give his Anſwer.*

Chriſtopher Fowler,

SEeing thou art a man ſo irrational, and ſo unſober to ſpeak, and fairly to debate things in diſcourſe, and thy Auditory ſo rude, and inhumane in behaviour, and

words: Therefore to thee these few *Queries* I propound, to try thee whether thou wilt shew the spirit of a man by writing, more than by speaking, seeing therein I have tried thee to be more like a wild inhumane creature, than a sober and upright Christian.

Seeing the Scripture saith the Word of God was in the beginning, and the world was framed by it, and it shall endure for ever, hence I querie of thee.

I. *Whether the Scriptures be the very Word of God yea, or nay?*

Seeing the Scriptures were not in the begining, neither was the World framed by them, neither can they endure for ever, hence I querie of thee.

II. *Whether the very Word of God be Scripture yea, or nay?*

Seeing it is confessed, that which is written of, and declared of, in the Scriptures, is the word of God, and the Truth which shall endure for ever, hence I querie of thee.

III. *Whether the Scriptures, (the writings) and the thing or subject declared and written of, are not two distinct things, (so as one may have the one, and not the other) yea, or nay?*

Seeing God and his Word, will and mind is eternal, infinite and endlesse: hence I querie of thee, if thou hast an understanding, Answer.

IV. *Whether God his Word, will and mind, is or can be contained, or holden in Scriptures and writings, or but only part (of) the declaration of him, of his word, will and mind, yea, or nay?*

Seeing such were false prophets which preached for hire, and divined for money, and sought for gain from their quarter, hence I querie of thee.

V. *Whether by this rule art not thou proved a false prophet, who preaches for hire, and takes hire for preaching, and hath a quarter (reading of some part of it) from which thou seeks gain, answer in plainnesse?*

Seeing every tree is known by its fruit, as Christ saith, hence I querie

VI. *Whether by this rule, thou that brings forth the same fruits*

fruits as the false prophets did, viz. lies, lightnesse, pride, covetousnesse, and false accusing, art not the same tree, viz. a false prophet?

Seeing they were false prophets, who rann and were not sent, and did not profit them, the people at all; but clothed themselves with the wool, and prepared warr against them that put not into their mouths, &c. hence I querie of thee.

VII. *Whether by this rule thou art not proved a False Prophet, who can't not prove that thou art sent of God, neither are the people profited by thee; but are rude, and wanton, and wicked; and thou prepare't warr against them, that put not into thy mouth, by suing them at law for tithes, &c?*

Seeing Scorning, Lying, Slandering, Envy, Hatred, Lightnesse, &c. with much more of which thou art guilty, are the fruits of the flesh, and of the Divel; hence I querie of thee.

VIII. *Whether by this rule art thou not proved to be no Minister of Christ, but of the Devil, and a servant to him; and a liver to the flesh, and not in the spirit, in whom these fruits of darknesse, and of the flesh, are abounding?*

Seeing the Scripture saith, the Word of God was in the begining, and Christ Jesus is the foundation, and no other can be laid, hence I querie of thee.

IX. *Whether by this rule thou art not proved a deceiver, and thy doctrine false, and erron, and contrary to Scripture, who said the Scriptures are the Word of God, (which were not in the begining) and said that the Scriptures (which are not Christ) are the foundation of foundations, and whether this doctrine of thine doth not deny Christ, and so art proved to be Antichrist, answer according to truth?*

Seeing thou confesses thou hast hire for preaching, yet saist thou preaches not for hire, hence I querie of thee.

X. *Whether any of the People of Reading would give thee so much a year, if thou didst not preach to them; and if no, then whether they do not give thee so much, and thou receive it, because thou preaches unto them? or did they give thee so much before thou preached it? or will they give thee any when*

thou

thou doth cease to preach to them? try them when thou wilt, and prove thy self a true Prophet by preaching some years, and receiving nothing; and till then I charge thee to be a false prophet?

Seeing the Ministry which Christ Jesus sent by the the Apostles, did bring people that they needed no man to teach them, but as the anoynting within them, hence I querie of thee.

XI. *Whether by this rule thy Ministry is proved not to be of Christ Jesus, nor thou sent of him, by which none can come to this condition, that they need no man to teach them, (produce any one if thou canst) and so a Ministry of Anti-christ, and thou of the Divel?*

Seeing they that abide not in the Doctrine of Christ, have not God; hence I querie of thee.

XII. *Whether by this rule thou art not proved to be without Christ, and without God, who abides not in Christs doctrine; but are called of men master, and stand Praying in the Synagogue, and hast the chief seat in the Assembly, and contrary to Christs Command?*

Answer these Queries, with the Spirit of Sobernesse, if thou hast it; and shew thy self a man, if thou hast the heart of a man; and repent of thy wickednesse, and own thy condemnation upon thy former words and works.

I am a Friend unto thy Soul, but a witnesse against thy deceits.

E. B.

And after which time, for the space of two years, I had no Communication with *Christopher Fowler*, till this last nineth month, at a place called East-*Hamsted*, where a meeting of dispute was appointed, and challenged by some of his Brethren, at which place again I mett with this my adversary, where we had some houres discourse, and many particulars of False Doctrine fell from *Christopher Fowlers* mouth, some few of which hereafter followeth.

First, one of his brethren in his prayer before the dispute, prayed

prayed to God to forgive them the *Atheism that were in their hearts of him and his Brethren.*

Answer, now an *Atheist* is one that denies God, and *Atheism* is denying of God, according to common reputation, *Atheism* is so taken; so that how shall such a generation of men bring people to the knowledg of God by your Ministry? or how should they ever convert people, or profit them, who yet in their owne hearts denyed God, as the man acknowledged in his prayer before the Lord and many witnesses? the poor people of England had thought that the spirit of God had been in your hearts, but now we know that you deny God in your hearts, and you have confessed it to you owne shame: are you Ministers of Christ, and yet denyes God in your hearts; and in whose hearts lodges *Atheism*? Oh! let not people be deceived by you, but repent, yee that know not God, but with your mouths confesse him, and with your hearts do deny him.

Christopher Fowler also affirmed that day, *That the Scriptures are the Glorious everlasting Foundation of Foundations.*

Answ. And hereby it is made manifest that he hath totally denyed Christ, and so proved with his brother, confest in his prayer, that indeed *Atheism* is in their hearts; and so he hath denyed Christ, whom the Scriptures say is the foundation, and no other foundation can any man lay, and upon him were the Saints builded in their faith, and all their practices of Religion; for he is the corner stone, as it is written: and thus he hath dishonoured Christ, in setting the Scriptures above him, and taking the Honnor from him, and giving it to the Scriptures; and I shall leave this his doctrine to be considered, with a querie, to these people of his Church in *Reading*, whether he is worth hearing, or giving money to for preaching, that holds forth such doctrine? and whether it is possible he should bring them to Christ, who hath in effect denyed him to be the foundation, and hold forth, that the Scriptures are the Glorious everlasting Foundation of Foundations; much I need not say to uncover the error of such a doctrine.

Again he affirmed, *That a man at one and the self same time might be a Minister of Christ, and a deceiver.*

Answ. And here all may see the weakness and Ignorance of this strange paradox, and indeed which is contrary to the Scriptures, which saith, No man can serve two masters; & its very certaine that he that serves the Divel, doth not serve Christ at the same time; and he that serves Christ doth not serve the Devil: and so his doctrine is Anti-christian, which would make people believe, that though they serve the Devil, yet they are the servants of God; and this is as much as he hath said, that one may be a Minister of Christ, and yet a deceiver; now a deceiver is one that followes the spirit of the Devil, and a Minister of Christ is one that followes the Spirit of Christ, and these two spirits are contrary, and not both ruling in one man at one time: but then to helpe the matter, he said, a man might serve Christ in office, but not in love: to which my answer was, let him say whether he, and the Priests of England, did serve Christ by way of office, or love, both, or either, and I should prove the contrary; but that wee prosecuted no further: some other things were affirmed by him, that day not now remembred. He said, That Christ was a sinner, from this argument laid down by him; all that dies are sinners, Christ died, therefore, &c. These, and such things he held forth all that day, besides the unsoberness of his words, and carriages towards me, who called me a dogg diverse times, and did use very ridiculous jestures and words towards me, even to his own shame in the sight of many people, and the people of that Country doe it well remember, his unchristian like proceedings, and were ashamed of him; but at last went his way, and all his brethren, and I was left among the people; and I need not now mention, for many, even themselves know it, what losse and disadvantage they sustained that day; and Gods loving truth was advanced, and the advantage of it that was obtained on the Lords behalf; but I being not yet as it were wholly satisfied, but would endeavour further to the laying open deceit, and to invade

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Antichrists kingdome; the next morning after the dispute it was upon me to write forth, and to send him this paper of propositions following; whereunto is annexed his Answer.

E. Fowler:

FRiend, seeing thou art so high in thy spirit against us, and against the truth which we professe, and from time to time dost open thy mouth so wide in Justification of thy self, and thy practices, and in false charges against us; and though we have had divers meetings, and and the differences between us allwayes appeared greater and greater, therefore this I propound unto thee, Whether thou wilt give another meeting of open dispute for the tryal of thee; and thy wayes, and of us, and the truths which we hold forth, for the satisfaction of the people? and these things following I propound, as the subject matter worthy to be handled, which may discover thee, and us, to the satisfaction of all that desires in that case.

First, What be the evident signes and tokens of a wolf in sheeps clothing? and whether thou or wee in the sight of the people, and of the Lord God can clear our selves, to be clear and free, from the marks and signes of such aforesaid?

Secondly, whether wilt thou stand to be tried in thy Ministry, in thy Call to it, practice in it, and maintenance of it, by and according to the Scriptures of the old and new testament? & wilt thou admit of tryal of thy Church, and worship, and Ministry thereby? and this being done, we do engage to suffer the like tryal in any part, and every part of our Religion.

Thirdly, whether there be any other Foundation of Faith, &c. for the people of God at this day, then Jesus Christ onely, and alone? and whether he was not the foundation to the Fathers before the Scriptures were written? and whether he that layes or preaches any other

foundation, doth not dishonor Christ, and spoke contrary to the Scriptures?

These things with some others, which we may have occasion to spake of, are we willing to discourse with thee, for the further clearing of the truth, and laying open deceit; for yesterday I had much more to have spoken to thee, hadst thou not gone so hastily away: so if thou art willing to joyne in discourse with me again, appoynt place and howre, either this day or to morrow, for my occasions will admitt of either of these two dayes, allwayes provided that we may have all moderation, and may proceed in meeknesse like men, and not like raylers as thou appeared yesterday to thy own shame. An answer hereof we do expect with speed; and we are Friends to all that love righteousnesse.

E. B.
Thomas Curtis

THe original of this was delivered to the hands of *C. Fowler* in *Reading*, the next morning after the dispute at *east Hamsteed*, and being given to him at his Steeple-house-door, when he was comming out from his worship, he would have given them again to the messenger, after he had it in his hand, and opened it, but not being taken, he said he would burn it: and thus people may see, that though he cryed against us as deceivers behind our backs, yet he is one of them dumb doggs that cannot barke, nor fright us away, if we were such as he saith of us.

And here all sober people may understand the temper of this my adversary, and I shall leave them to judge of the proceedings between him and me; but yet though he denyes to meet me, yet when I was passed out of the country, he caused the following paper to be fixed upon the steeple-house-door at East *Hamsteed*, where the dispute was drawn up by him, and set their as a hidious vapour, to enchant the minds of People; it may be not supposing that ever it should have come to publique view, as now it is like to do to his shame.

A

A true Charge in ten particulars against the people called QUAKERS.

1 THey that pernitiously deny the Scriptures to be the Word of God, are Heretiks and Blasphemers: But those called Quakers do thus deny the Scriptures to be the Word of God; therefore they are Heretiks and Blasphemers.

2 They that deny the Scriptures to be the Foundation of Faith, and Rule of Life, they are Heretiks and Blasphemers: But the Quakers do this; therefore they are Heretiks and Blasphemers.

3 They that do not own the Lord Jesus Christ to be God by Nature, are horrible Blasphemers: But those called Quakers do not own the Lord Jesus Christ to be God by Nature; therefore they are Blasphemers.

4 They that say the good works of the Saints are meritorious of Eternal Life, are Heretiks and Papists of the worst sort: But the Quakers say so; therefore they are Heretiks and Papists.

5 They deny the Ordinance of Water Baptisme, and the Administration of the Lords Supper, they are Antichristian Heretiks: But the Quakers do this; therefore the Quakers are Antichristian Heretiks.

6 They that deny the sin of Infants are Pelagian Heretiks: But the Quakers deny the sin of Infants; therefore they are Pelagian Heretiks.

7 They that deny the Resurrection of this Body, are Heretiks: But the Quakers deny this; therefore they are Heretiks.

8 They that deny the Christian Sabbath, are very erroneous: But the Quakers do this; therefore they are very erroneous.

9 They that quarrel at, and deride the singing of Davids Psalms, calling them the Ballads of Hopkins and Sternhold, the King Fidlers, they are foolish, ignorant, and prophane in that: But the Quakers do this; therefore they are foolish, ignorant, and prophane in this.

10 *They that publikely charge the Office and Call of Ministers with lyes and calumnies, they are railers and slanderers: But the people called* Quakers *do this; therefore the people called* Quakers, *are railers and slanderers.*

These things through the Lord I am able to justifie, and if I do not, I shall be contented to be called a Deceiver: Let them chuse their own time as soon as they please; in witness whereof I have set to my hand, this twenty sixth of *November*, 1659.

Christopher Fowler.

And according to providence, this paper coming to my hands, though its believed without any purpose in him; to which I did return my Answer, as to answer his Challenge, and neither time nor place being mentioned by him, but both left to us to appoint, I did appoint *Reading* for the place, and nominated a certain day for the time, and he had nigh a weeks notice from me; and the time appointed I went to *Reading* to attend the Service, but when I came there, I understood that he would not meet me according to his own proposals and agreement, but nominated another place, and another time, which was supposed by me and others to be but a present evading of the matter: whereupon his denial to meet me at the time and place appointed by me, this following Letter I sent unto him.

C. Fowler,

WHereas a Challenge of thine (to us called *Quakers*, for a Dispute upon ten Particulars) was set up on the Steeple-house-door, at *Eaglesfield*, and leaving it to us to appoint time and place, I did appoint *Reading* for the place, and the fourth day this week, called *Wednesday*, the 23. of this moneth, for the time; and in order to proceed (upon the particulars in dispute with thee, the place, and time aboveſaid) I ordered my occasions so as to attend upon the Service the said time; but I being come into

to

to the Town this night, do perceive, that thou art not content with the place and time, though they were left to our appointing in thy Challenge, but haſt appointed another place and time, upon ſome feeble Reaſons which thou gives, which I might ſhew the weakneſs of, and might upon many better reaſons ſay, that *Reading* is the only place ſeaſonable to diſpute at; for if thou be indeed a true Miniſter of Chriſt, the people of this Town beſt deſerves to know it, by hearing it to be ſo; and if thou art a Deceiver, the people of this Town had the moſt need of any others to know it, by hearing thee diſproved: So upon this place I have pitched, and cannot now change my reſolution, nor alter, neither time nor place, by me before-mentioned, my occaſion will not admit me to it: Therefore I thought good to write to thee, to know for certain under thy hand, whether you will give a meeting or not in this Town, the fourth day next, as aforeſaid; if not, this matter muſt yet remain as it ſtands between us, till a more clear opportunity; for I cannot be at *Okingham* the day mentioned by thee, becauſe my ſervice is already determined for that day, and for ſome other reaſons alſo in my own breſt: Let me have a plain anſwer from thee, that I may diſpoſe of my ſelf as the Lord guides me for his ſervice. This is all for preſent I do deſire, who am a friend to all that love the Lord.

Reading the 19th of the 10th Moneth, 1659. *E. Burrough.*

But to this Letter his Anſwer was, he would not meet me at *Reading*, for there was no need of Diſpute there; and therefore it is my preſent work at this time, for to anſwer his ten Particulars in writing, and to make them publike to all, that all may judge of this matter: And indeed, but that for theſe ten particular Charges, and that truth may be clear from thoſe Charges in his ten Particulars, I believe I had not thus proceeded in this publike manner; but becauſe he ceaſeth not to ſpeak evil of the Truth, and

yet

yet will not come forth fairly to Tryal, neither will answer me any Queries in publike, but keeps a secret reviling and reproaching; therefore do I thus proceed.

Answer to the first Position. Thy Major and thy Minor are both false, and both false, and thy so conclusion falls to the ground; for the *Quakers* do not pernicioufly deny the Scriptures to be the Word of God, but they in sincerity say that Christ is the Word of God, *Jo.* 1. 1. *Rev.* 19. 13. and the Scriptures are the Words of God, and a Declaration, and a Transcript, and this testimony is according to the Scriptures, *Luke* 1. 70. *Acts* 1. And it is not Hereſie nor blaſphemy to deny the Scriptures (to wit, the writings) to be the Word of God, but the truth written of, and those things declared of in the Scriptures, are the Word of God, and not the writings, which are Scriptures. But this is further spoken to before, and so I pass it.

Answer to the second Position: Thy Major Position is utterly false, and not grounded upon any part of the Scriptures, so that the Minor and the Conclusion are both denied, and cast out: For a man may say, that Christ is the Foundation of Faith, and the Spirit of God is the Rule of Life, for that the Scriptures say: And a man may lawfully deny the Scriptures to be the Foundation of Faith, and Rule of Life, and neither be Heretick nor Blaſphemer: Was the Apoſtle a Blaſphemer and a Heretick, who said, *No other Foundation could be laid, but that which was laid already, which was Christ?* And was he a Heretick and a Blaſphemer, that said *the Sons of God were led by the Spirit of God*, and exhorted to walk by the Rule of the Spirit? And are the *Quakers* Blaſphemers and Hereticks, who holds forth that truth the Apoſtles held forth, and who walks by the Spirit, walks according, and not contrary to the Scriptures? O thou Perverter of the right way of God, who hast falsly accused the Innocent in thy illiterate Logick!

Answer to the third Position: In this thou hast falsly accused; but yet let us consider thy words; There was a

Nature

Nature in that Man Jesus Christ, that was born of the Virgin, that was subject to cold, heat, thirst, and hunger, and subject to be tempted of the Devil; and this Nature was not God, whole Nature is Infinite, Eternal, Unmeasurable, not subject to hunger nor thirst, nor to heat and cold, nor subject to temptations; so that a man may say lawfully, and be no Blasphemer, That there was a Nature in him which was not God, and yet the fulness of the Godhead dwelt in him to; and he is the Everlasting Father, and the Father is in him, and he in the Father; And thus by a sound interpretation of the Word, (God by Nature) thy Major, and Minor, and Conclusion, are all made void.

Answer to the fourth; The good works of the Saints are wrought in God, and by his Spirit, and its God that works in them to will and to do, and all such works are worthy works, glorious works, and blessed works, even unto eternal life; as the Scripture saith, *Glory, Honor, and Peace, be to every man that worketh good, Rom.* 2. 7. 10. And no man by Faith without works is justified, for Faith without works is dead, and a dead Faith doeth not justifie. This is our Faith, and the Faith which the Apostles were of; and we are neither Heretick nor Papist, no more than were the Apostles; and thus thy argument is vain, and falls to the ground, and hath no weight in it unto sober minds, though self-righteousness is altogether abomination to the Lord, and justifies not any man.

Answer to the fift; A man may deny the sprinkling of Infants, and the Administration of Bread and Wine, as is held forth in your Assemblies, and be neither Antichristian, nor a Heretick; for the Institution of sprinkling Infants, and administring of Bread and Wine among unconverted people, was never ordained of God, nor practised amongst the Apostles; if thou sayest it was, prove it out of the Scriptures, or else stop thy mouth; and to deny such Ordinances and Practises which God never commanded, nor the Saints of former ages ever practised, is not Antichristian, nor Heresie: but thus do the *Quakers*, and therefore they are not Antichristian, nor Heretick, upon

sin accompt. And thus thy Proposition is not worth any thing, for the end propoſed by thee, but thy weakneſs and folly is made manifeſt, and thy idolatrous practiſes, ſo much pleaded for by thee, are denied, and oppoſed by the Spirit of the Lord.

Anſwer to the ſixth: As for the ſin of infants we do ſay that infants in general, that is to ſay, every particular infant that is, or hath been born into the world, hath ſin, for ſome were filled with the Holy Ghoſt, and ſome were ſanctified from their Mothers womb; and what ſin had ſuch? And the Scripture ſpeaks, *that the unbelieving wife is ſanctified by the believing Husband, elſe were your children unclean, but now are they holy.* And what ſin had theſe? So that thy major is proved defective, and ſo thy minor, and thy concluſion is worth nothing, though as to the general part, we do believe, there is a nature wherein all are children of wrath, in degeneration.

Anſwer to the ſeventh: This is a falſe accuſation, thy minor Propoſition, and is a lye; and ſo thy concluſion is utterly falſe.

Anſwer to the eighth: As for the Chriſtian Sabbath, we do not deny that, for Chriſt is the Saints Reſt, and the ſeventh day of the week is the Jewes Sabbath, and not the Chriſtian Sabbath, and ſo that is but a falſe acculation, as the reſt. And as for the firſt day of the week, which you obſerve for Sabbath, you have neither binding example, nor expreſs command in Scripture for that practice.

Anſwer to the ninth: As for the ſinging of *David's* Pſalms in Rhime and Meaſure, and in the cuſtome as practiſed amongſt you, we do utterly deny to be any Ordinance of God, or any part of his Worſhip, though you ſay it is, yet we never had other proof of you than tradition of time, and long cuſtome, and by this you would ſeem to plead the practice to be a duty: But this ſatisfies not us, though we do not quarrel nor deride at your practice in this particular, as thou grounds thy argument, but what we do, we freely give our teſtimony againſt your practice, from time to time, in the fear and Power of the Lord,

Lord, yet not as quarrelling and deriding, after the flesh. Though we do say they were composed in Rhime and Meeter, by *Sternhold*, and *Hopkins*, and others, which were Musitioners to the *Queen*; and in this we say true, and are neither ignorant, foolish, nor prophane; as thou sayest; and we give witness against such your practise to be Antichristian, and you Deceivers of the people thereby: so hereby is thy conclusion made void, and a place is brought in for another; they that act such things, and observe such practises, in pretence of Honour and Worship to God, which is not commanded nor instituted of God, nor which his Spirit leads unto, They are idolaters, and their worship, and their practise is abomination unto the Lord. But thus do the Ministers and people of the Church of *England*; and therefore the Ministers and people of the Church of *England* are Idolaters, and their practises abomination unto the Lord.

Answer to the tenth: Thy minor Proposition I do deny; for we do not charge the Office and Call of the Ministers of the Church of *England* with lies and calumnies; but this we say, their Office and their Call is not from the Lord, nor by the authority of his Spirit, neither is their Office and Call according to the Scriptures, but it is different and contrary, both to the Spirit of God, and the Scriptures, and is not from heaven, but rather from the Whore of *Rome*. And though we do affirm these things concerning the Ministry of *England*, yet we do not charge it with lyes and calumnies; but we speak the truth in righteousness: And what would *C. Fowler*, and his Brethren, have said of the true Prophets, that called the Priests and Watchmen of *Israel*, (that were made by Divine Institution, which the Office and Call of *England*, Ministry never was) that called them blind Watchmen, and greedy dumb dogs, and devourers of Souls? Might not they have said to the true Prophets, you charge the Office and Call of the Priests of the Lord, with lyes and slanders? And this is like the case between us and the Priests of *England*: And did not Christ call the Chief-Priests Serpents, Vipers, and

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hipocrites, and those Priests were in their office, and call of Gods Institution; but might not they have said that he changed the office, and call of the Priest-hood with calumnies, &c. and the case is the same with us, and it is accounted no sin by the Lord, for us to give our witnesse against the wayes and practices of the Priests of *England*, and utterly to deny both its office and call; for they that do professe their office and call, to be of God, and from him, and yet can give no true testimony thereof, by the Spirit of God, and according to the Scriptures, such are deceived and deceivers of others, but such are the Priests of *England*, and therefore, &c.

And thus I have returned Answer to his tenn propositions, and laid down some others in their place His being confounded, and I must leave it to be judged of by the witnesse in every mans Conscience, whether he hath not shewed his madnesse and folly in his matter, and in the way of his proceedings; as for the matter he charges us withall, its wholely invalid as for the end proposed by him, and we account of his worke as but the malice of an Anti-christan spirit: and as for his proceedings they are inconsistant with a Minister of Christ, for him and his brethren to fly from me at his dispute at East *Hamsteed*, before mentioned, as being not able to defend their cause, this he and they did as many in that country knows; and then for him the next morning, when I did invite him to meet again upon sober reasons, which he also denied, and refused to meet me any more, and yet afterwards when I was gone out of the country, to go and hatch such mischief in his mind, as to invent tenn such vain arguments, and cause them to set up on the Steeple-house-door, on purpose to villify, and reproach the Innocent people of God, this was his wickednesse as all upright men may see; and further for him to challenge to dispute these particulars, and leave time and place to our appointing, which when time and place was appointed, sutable and equitable on all parts, and yet for him to refuse to meet at that time and place, this was his folly and madnesse, as un-

derstanding

derstanding men may discern; and further for him yet to raile behind our backs, against us in his pulpit, and to charge us, as if we refused to reach him, this is his hypocrisy, and the deceitfulness of his heart, whereby he thinks to keep the people in blindness, but the light is now arising in the hearts of people, whereby such deceits and deceivers are fully discovered, and they cannot now be hid.

And though for many ages deceivers, and false prophets, have hid themselves under the profession of Ministers, and sometimes, yet the day of the Lord is dawned, which hath made them fully manifest, and now their sheeps clothing will not hide them, though they cover themselves therewith, and have deceived the world thereby, and these *Babylon*-Merchants, they have made great gain upon people, and traded with the souls of men, and souls have been murthered, even for dishonest gain; but the plagues of God is coming upon the earth; which the Whore, the false Church hath corrupted, through her sorceries, and witch-crafts, and as she hath done unto others, in causing them to drink her cup of abominations, and false principles, doctrines, and practices, which the beast and his power hath imposed upon the Nations, and Nations have been made drunk thereby, and in particular this *C. Fowler*, with whom I am now dealing is made manifest, to be one of these Merchants of *Babylon*, who hath made merchandize of people for gain to himself, and such are his covetous, cursed practices, having a heart exercised with covetousnesse, and oppression, as is well known in the Town of *Reading*, as for instance.

First, It was charged upon him, and confessed by him, that he sued at Law twelve poor men of *Reading*, for the tythe of their Tin nets, and with much malice and greedinesse did prosecute the twelve poor men, and put himself and them to great charges and trouble, only he confessed he took but twenty Nobles of them, and thought he did favourably with them. Now this was acknowledged by his own mouth, which is a clear demonstration of the

covetousness and oppression of this man; and that he is a grinder of the faces of the poor, and exceeds in unmercifulness and cruelty, the very words of the false Prophets that ever we read of in Scripture. Oh! abominable practise, which shames Christianity, and the profession of Christ, that ever such a fellow should have the name of a Gospel-Minister, and that ever people should be so blind, as to receive this man for a Messenger of God, who hath a heart filled with such cursed grinding practises, who is in the way of *Balaam*, and exceeding him in covetousness.

Secondly, He said, he did not Preach for hire; but confessed that he had hire for Preaching.

Answ. With this kind of foolish Paradox he would deceive and blind the people; for if he have hire for Preaching (for) sheweth a reason, and it is the same, he hath hire, because he preacheth; that is the reason wherefore he hath hire, and so he is a hireling. And it may easily be proved, that he will not preach, if he have not so much money, tythes, or such things, and his own example before-mentioned, in suing at Law twelve poor men, for the very tythe of Turneeps in the garden, doth demonstrate him sufficiently to be a hireling; as also a third particular; which is,

He demanded money of a certain man in *Reading*, for marrying the said man, when as the man was married by another; yet notwithstanding the said *Fowler* forced the said man to give him seven shillings and six pence, because he pretended he was a man of his Parish (to wit) within his quarter, where he seeks his gain.

Answ. And thus it is fully manifest more and more, that he is one that seeks for his gain from his quarter, and is a compleat man in the very nature and keps of the false Prophets of *Israel*, whose example he doth follow, and not the example of any of the Ministers of Jesus Christ. Was not this a piece of griping covetousness, to demand money of the man which he married not? Oh abominable! What, wouldst thou have wages without any work? this is a degree beyond preaching for hire, to claim and receive

money

money of a man, having no manner of due, nor title thereunto? Well, people cannot be so blinde, but they must needs see thy folly, wickednes and covetousnes.

Fourthly, *Christopher Fowler* at a certain time did give a poor Minister, so called, five shillings; and afterwards there happened to be a Collection for the poor Irish, and he snatched five shillings of that money away which was gathered, and said, he gave five shillings awhile ago to a poor Minister, This was his pretence; and thus he defrauded the poor Irish people.

Answ. Was not this also a foul covetous practise and hypocrisie too, in pretending to give a poor man some money, and afterwards, as it were, to rob others to pay himself? Here is a double iniquity, and unmeasurable covetousnes, which the Lord will judge: And the like of this manner of greedinesse is seldome to be found so foul, and so extreme deceitful and covetous: But all these things are but a further testimony of his naughtinesse, and this I do in order, that all men may beware and take heed of the mouths of Wolves in sheeps cloathing, which tears the flock, and devoures both soules and bodies of men, such a one as this man, with which I am now dealing; let all men beware of him, least they become his prey.

Fifthly, Another covetous practise of *Christopher Fowlers* was, he sold one Load of Straw twice, and the man that bought it first, did sue him at Law, and it was prosecuted, and *Fowler* was Cast, to his great shame; and this the people of *Reading* very well knows.

Answ. Nothing need be said, as to discover the wickednesse and covetousnes of this practise, the work of men seldome ever is found in such a practise: Is not this an unfit thing for to mention the Name of Christ, or to take it into his mouth? O deceitful man! who art unfit to be called a Christian, much lesse a Minister of Christ. These, and divers others such like covetous practises is *Christopher* guilty of, as many good people very well knows. Divers other things I could mention, but these for present are sufficient, for the end that they are produced, which is to lay *Christo-*

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pher Fowler's wickedness upon him; that he may feel the weight of it upon his conscience, and that all sober people may be warned of such men, that they have not to do with them. But however, if *Christopher Fowler* shall answer my Queries propounded to him, and shall seek to clear himself from what I have said, he shall hear further from me; however in the mean time, let him stop his boasting and vaunting, and vapouring Challenges, till he hath answered what is charged against him in this book.

But and if *Christopher Fowler* doth go on with his railing accusations, and presumptuous boasts against us, then let him appoint any time that he shall please, and in the Lords Power I shall ingage, that he shall be met at what time he will appoint, in any place in *Reading*. *Reading* I do appoint for the place, let him appoint what time he please for to dispute of any such thing or things as we may agree upon at our meeting; and though he is unwilling to dispute in *Reading*, yet there is no other place so suitable as that Town is, for many reasons as may be shewed; and I suppose justly, that his unwillingness to dispute at *Reading*, ariseth, least he should be discovered among his own Hearers, and therefore would evade the matter, by seeming to be willing to dispute at other places, which is not so suitable, nor yet so reasonable; but if he will at *Reading*, let him appoint time at his pleasure, and he shall be answered, if God permit.

Now *C. Fowler*, hold up thy hand, Guilty, or not Guilty; whether a Minister of Christ, or a Deceiver; come to the Bar, and receive the sentence, thou that hast long been accounted by some as an Oracle, thy glory is fallen, and thou art brought into contempt: How have they been deceived, that have looked upon thee as an Oracle? thy Language is sentenced to be of *Babylon*; and the Beast, and False Prophet, must be taken alive, and cast into the Lake of burning. The Day of the Lord is come.

The End.